

One would assume that it was moved intentionally, but the reason remains a mystery, at least to me. It is clearly out of alphabetical sequence. The decision to repeat the lexeme form again after each main entry is unnecessarily redundant. For example, ἐπί is first listed as a main entry, identified as a preposition and given definitions, then repeated immediately as a separate morphological form and identified again as a preposition (136). Most users would find the redundant entry to be superfluous. This same redundancy is also found in the separation of the forms that involve the moveable *nu* (“n”) ending. Perschbacher and earlier editors of the analytical lexicon indicated the moveable *nu* by attaching “(v)” at the end of a word; however, Robinson has listed the two forms separately in every case, which seems an inefficient use of space and the addition of thousands of unnecessary entries to the lexicon. Finally, a number of errors have slipped in such as the definition for ἀκυρόω (“make of no effect [sic]”) and the two different ways of spelling “eyewitness” (144).

Despite these minor criticisms, there are many good features in this updated lexicon, including the glossary in Appendix II and the most up-to-date database of NT Greek words to date. This revision should serve the academic community well, and I recommend it be added to the bookshelves of those who value the latest iteration of lexical tools for biblical study.

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EDWIN REYNOLDS

Stanley, Andy. *Deep and Wide: Creating Churches Unchurched People Love to Attend*. Grand Rapids, Zondervan, 2012. 350 pp. Paper, \$25.00.

Andy Stanley is the founder of North Point Ministries, Inc. He has planted more than twenty-five churches, with more than 33,000 people attending weekly services in seven Atlanta-area churches alone. In addition, there are over one million hits per month to Stanley’s leadership training and sermons, which are archived on North Point Ministries’s websites. In *Deep and Wide*, he shares insights on how North Point Ministries grew into one of the largest churches in the United States.

The book shares concepts illustrated with personal experiences on how to make churches more appealing to the community. With refreshing transparency and honesty, the author shares his ministerial victories and failures, contending that the key to ministerial success consists in leading people deeper into the Word of God and having a wider appeal in the community. Leading people to fall in love with the author of Scripture is foundational to the growth of North Point Ministries.

The book is divided into five sections, beginning with Stanley’s own experience as a pastor’s kid and his personal insights into his family. He grew up in a First Baptist church in a local congregation that was much involved in “church wars” (25) and that focused on nurturing church members instead of attracting the unchurched, a ministerial task he believes is part of the biblical mandate. As pastor of North Point Ministries, he strives to keep his ministry “in the unchurched people market” (13).

Section 2 presents a biblical foundation for the author's approach to church leadership. This section defines the meaning of *ekklesia* and highlights Jesus as the cornerstone of the church. *Ekklesia* is compared with its German and Latin counterparts, *Kirche* ("house of the Lord") and *basilica* ("public building or official meeting place"). According to Stanley, the term *ekklesia* underlines the importance of the church's mission to the world, with a primary task of attracting sinners. Jesus attracted large crowds and played to the consumer instincts of his crowds. In Stanley's opinion, people flocked to Jesus because "he *fed* them, *healed* them, *comforted* them, and *promised* them things" (17). These are examples of ministry that North Point Ministries seriously embeds into its strategy to reach the community.

Section 3 presents the author's "secret sauce" for his ministry. In essence, the secret consists of a spiritual formation program to form spiritual disciples. The model aims to "lead people into a growing relationship with Jesus" by increasing "people's faith . . . and knowledge" (105, 107). To increase people's faith, he uses five faith catalysts, which he discusses at length throughout the section: practical teaching, private disciplines, personal ministry, providential relationships, and pivotal circumstances.

Section 4 shares the essential ingredients for irresistible church environments and "rules of engagement"—engage, involve, and challenge worshippers from the moment they enter the church's parking lot to the moment they leave the premises (208). Irresistible church environments have an appealing setting that leave good first impressions and engaging biblical presentations. The author devotes an entire chapter on how to preach to dual audiences in which unchurched people are present and offers insights on how to transition a local traditional church to a church that is able to attract visitors.

The book is well organized. Stanley's thoughts are presented in a conversational style, making them easy to follow. Occasionally, I wondered whether the intent of the book was primarily about attracting customers rather than about making disciples. However, as I read section 3, I began to see that discipleship and spiritual formation is part of Stanley's theology and methodology. North Point Ministries is successful because of its strategies that may help stagnated churches attract the unchurched.

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RICARDO NORTON

Wood, Ralph C. *Chesterton: The Nightmare Goodness of God*. Waco: Baylor University Press, 2011. xv + 342 pp. Hardcover, \$34.95.

Baylor University Press's new series, "The Making of the Christian Imagination," is fortunate to have Ralph C. Wood, Professor of Theology and Literature at Baylor University, because he is no stranger to the connection between Christianity and twentieth-century literature. His previous monographs include *The Comedy of Redemption: Christian Faith and Comic Vision in Four American Novelists* (Flannery O'Connor, Walker Percy, John Updike and Peter De Vries) (1988); *The Gospel According to Tolkien: Visions of the Kingdom in Middle-earth* (2003); and *Flannery O'Connor and the Christ-Haunted South* (2005); and a collection of essays from various twentieth-century litterateurs in *Literature*